be held in the canoe by the others, for she tries to jump into the water. At the same time, all those present in the canoe scoop up the water and pour it over themselves, for it is at this moment quite holy. The possessed person is gradually calmed and brought back to a normal state as the canoes move up the river.

During this time, groups of fishermen often go out in their newly blessed canoes (canoas de bordejo) to play. Because their canoes have been blessed by the priest, and because of the holy aspect of the water resulting from the presence of the Mother of the Waters, the men may enter the water without fear, so they jump in and out of the water and swim around their canoes until they are tired. This cannot be done at any other time of the year for it is not considered safe to enter deep water.

After the second gift has been offered and accepted, the party lands and goes back to town on foot in a spirit of great joy and gaiety. The rest of the day is given over to horse racing, visiting, gaming, and dancing on the fishermen's square. People from classes A and B do not participate in these proceedings, which they consider barbarous. But most lower-class people at least watch, although only participants enter the canoes. Observers walk along the banks and watch. Cults from the rural areas make their own presentations separately, frequently on Christmas Day and in another locale.

The next festival in the year comes after January 6, the Day of Kings, which has already been mentioned. Parties take place from this day until the beginning of Lent. Other than a Mass, there is no longer much sanctity connected to this day.

The most important festival of the year is that of Nossa Senhora da Conceição da Praia, the patron saint of most of the fishermen, to whom their chapel is dedicated. This festival begins on January 13 and starts off each evening with a novena held in the fishermen's chapel. The priest goes each evening for the novena, and, on the three last days of the festival, each morning, to celebrate Mass in honor of Nossa Senhora da Conceição, St. Peter, and St. John. A committee is organized in the chapel to ask patrons for contributions to the festival, for candles, oils, electric light, and to pay the priest each night. Flowers are a very important part of the festival, although at this time of the year they are very expensive. Each night of the novena there is a different group of patrons, and

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to her,[52] romances written.[53] Of 146 male students responding to the query, "All things being equal, whom would you prefer to marry, a *branca*, a *morena*, a *parda*, a *preta*," 117, or 80.1 per cent, replied "a *morena*." Similarly, of 93 white female students responding to a like question, 80, or 86 per cent, preferred a *moreno* for a mate.

The *morena* may, or may not, have African blood.[54] But at least in Bahia this category includes many individuals of partial African descent. For instance, a study of five hundred women classified as *morenas* in the Gabinete de Identificação indicated the probable distribution given in Table 7.

It is the opinion of Arthur Ramos[55] that, although "the charms of the *morena* exert a profound sexual attraction" and the regard in which she is held "has a sexual base in the Freudian sense," the present attitude toward the *morena* "grew out of the enthusiasm and the sentimentalism of the abolition campaign. The *morena* expresses in a symbolic way the union of the two races—the black and the white—and the absence of [caste] prejudice."

The *morena* probably constitutes a decided bond be-

[52] As, for example, the following:

Beautiful morena,
Morena,
Morena who makes me suffer!
The full moon, so bright,
Is not as luminous as your eyes.
You are a *morena*,
A wonderful girl.
There's not a *branca* who hasn't
fallen for you.

Often,
When you pass by,
Men quarrel over you;
Everyone eagerly anticipates
Your smile.

Your heart is a boarding-house,
A family hotel
Along the seashore.
Oh, *morenínha*, do not rent all!
Leave at least a corner
For me to live in!

[53] A rock on the island of Paquetá in Guanabara Bay at Rio de Janeiro very popular with young lovers, has been dedicated to the *morenínhas*.

[54] Pronouncing the word *morena* (or *moreno*) with a certain emphasis or changed inflection indicates darker color.

[55] Stated in personal correspondence with the author.

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men, anxious for a good year's catch, or individuals wishing to be rid of some illness, to obtain employment, or to secure a satisfactory resolution of unrequited love, will purchase foods, wearing apparel, toilet articles, jewelry, and other gifts pleasing to a lady and place them with appropriate ceremonies in a body of water presumed to be inhabited by one of the *mães d'agua*. Particularly sacred are the waters of Mar Grande, off the island of Itaparica, where, a few years ago, a saddle horse, it is said, was presented to Yemanjá; Mont'serrat and Cabeceiras da Ponte, on opposite sides of Itapagipe; Baiutê,[29] near the village of Itapoan; and Mariquita, near Rio Vermelho.[30] Parents of twins make regular food and drink offerings to the twin-deities, the Beji, or Cosme and Damião. Omolú, the "*orixá* of smallpox," is believed to protect not only against the ravishes of this disease

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[29] A foreigner was swimming in Baiutê when a passer-by, seeing him, shouted excitedly, "What are you doing in there? Don't you know that that water is charmed (*encantado*)? You might even turn into a fish. Haven't you seen the white swans? They say that they are two people who once swam here." For accounts of public offerings to the *mães d'agua* see *Estado da Bahia* for June 19 and September 23, 1936; *A Tarde* (Bahia), February 3, 1938.

[30] A letter headed, "Every Vow Fulfilled up to the End of the Year, 1936," and addressed to "Our Lady of Mont'serrat, the Mistress of the Sea, Janaina," was found in the bay near Mont'serrat. It read:

[539]

To my Godmother:

I promise you, my Lady of Mont'serrat, that if you arrange it so that I can marry Domingos Portella, I will give you a present worth fifty milreis. And on the second of February I will put in another present according to my means. If possible, I will give you thirty milreis, and if not I will give you at least twenty. As large a present as I have I will give you on February 2, from twenty milreis up. My Godmother, I promise thee that the day of my marriage to Domingos Portella will be a happy day for you also; while I shall be having a *festa* here on land, you also will be having a *festa* there in the holy sea. I will fix dishes of all that we have in the house for this day, and send them to you, with greetings from me.

Your goddaughter,

Yvonne D. L. Braga

(Letter presented here by courtesy of Friar Tomás.)